CHRISTIAN REGISTER.

AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?——LUKE XII. 57.

VOL. III. BOSTON, FRIDAY, NOVEMBER 19, 1824. No. 67.

Miscellanies.

From the Monthly Repository, 1824.

MORNING.

Trembling in the gold of day
Every leaf and dew drop glows;
And the flowers that slumbering lay
Waken from their dim repose,
Diamond-dropping, pure and fair,
Breathing forth their fragrant prayer.

Lo, the lark with early wing
Climbs, in music climbs the sky;
Hark, with songs the woodlands ring,
And the air is melody;
Morning wakes, with touch of fire,
This bright world's Menonian lyre.

All is incense, all is praise,
Earth is peace and heaven is love,
While creation's hundred lays
Float in one rich hymn above;
Nature's high cathedral rings,
While her choir the anthem sings.

Light and Life, and Lord of all,
Thine is each resplendent world,
From this green and sun-lit ball
To the stars through ether hurl'd.
Hear us, Thou on whom we call,
Light and Life, and Lord of all!

Kingdom, glory, power are thine
God of all in earth or heaven;
Flowers that glow, and suns that shine,
Thou didst form, and thou hast given.
Hear and bless us when we call,
Light and Life, and Lord of all!

Such the hymn by nature rais'd—
Oh, can man be mute the while?
Can the Maker pass unprais'd,
While such works around him smile?
Child of heaven; go forth and bow,
With its light upon thy brow.

Pray that thus the morn of bliss
Break at length on thine and thee;
Pray that through a life like this
God vouchsafe thy light to be;
Seek his grace, and own his power,
In that pure and golden hour.

From the Christian Examiner.

NOTES UPON THE BIBLE.

Some brief account of a few of the most important manuscript copies of the New Testament may be interesting to the readers of the Examiner. Their age, character and state of preservation, indeed, while they make an essential part of the literary history of that volume, constitute also a part of the grounds, on which the evidence of the purity of the text is to be estimated. It is therefore not a mere subject of curiosity, but of some utility to the biblical inquirer.

Of the ancient manuscripts of the New Testament, which have survived the ravages of time and accident, and come down to us, the *Alexandrine* is that, which on several accounts deserves our first notice. The precedence over all the others has usually been given to it by critical writers, not for its age, its origin, or the care with which it was originally written; but because it is more entire than any other of equal age, was earlier and better known, has been more consulted, and more fully and critically examined.

This venerable relick of an early age, now preserved in the library of the royal Museum in London, consists of four folio volumes; the three first containing the Septuagint version of the Old testament, and the fourth the original Greek of the New. Like all the most ancient manuscripts, it is written on vellum. The page is divided into two columns. It is written in uncial characters throughout, without distinction of words, and without aspirates or accents. It is however divided into paragraphs, which are distinguished, when the first terminates with the end of a line, by the next commencing with a letter of much larger size, but of the same form, placed, not as we begin a paragraph *within* the line, but *without* in the margin. And, (what is still more peculiar, differing from any example of modern chirography,) when the paragraph ends in the middle of a line, the writing is continued, usually with a small interval of blank space, but sometimes without any, to the end of the line; and the first letter in the next line, though it be in the middle of a sentence, or even in the middle of a word, is distinguished by being of the large size, and, to denote the commencement of a paragraph, placed in the margin. This singularity has led to the supposition, that the transcript was made by a person wholly unacquainted with the Greek language. But this opinion has been shown by Montfaucon, Wetstein, and Woide, to be without foundation; and that it is to be attributed, not to the ignorance of the transcriber, but to the custom, strange as it is, of those times.

The volume of this manuscript, which contains the New Testament, is incomplete. Several of the first sheets are missing, containing the Gospel of Matthew, to the 6th verse of the xxvth chapter, where the page begins with the word *exercheosthe* in the middle of the verse. There is again a chasm in the Gospel of John from the 50th verse of the vith chapter, to the 52d verse of the viiith, and another in the 2d epistle to the Corinthians, from the 13th verse of the ivth chapter to the 7th verse of the xiith. By what accident the sheets containing those passages have been lost is not known. The book has sustained a further damage. The upper margin has been wet in such a manner, as to destroy, or render illegible the writing of a few words at the beginning of the first lines in the inner column of the right hand page, and at the ends of those in the corresponding column of the opposite page, through a large part of the volume.

This manuscript takes its name from the supposed place of its origin, and is said to contain internal marks of having been actually written, as its name imports, in Egypt. It was presented to Charles I. king of England, by Cyril Lucaris, patriarch of Constantinople, by the hands of Sir Thomas Rose, his Majesty's ambassador at the Porte in 1628; and in 1753 it was deposited, where it now remains, in the British Museum. The highest date claimed for this manuscript is the latter part of the fourth century. The general opinion fixes it to the sixth, and Michaelis, on whose judgment, in such a case, much reliance may be placed, asserts that it cannot have been written later than the eighth. At the lowest computation, therefore, it has been now written more than a thousand years.

By the gradual but sure operation of time, this venerable relick of a remote age is passing to decay. In some parts the ink has corroded the parchment. In others it has so faded, that the finer strokes of the letters are no longer to be distinguished, but by the help of a microscope,—and in a course of time must wholly disappear.

To prevent its being thus lost to the world, to save it also from the chance of perishing by those accidents, to which a single copy is liable, at the same time to multiply and extend the means of consulting it, and to render it more accessible, the plan was conceived of giving a *fac simile* of the whole volume from the press by means of types cast for the purpose. This design was so faithfully and successfully executed in 1786 by the learned editor Charles Godfrey Woide, that the resemblance is said to be complete, and its accuracy such, as to answer all the purposes of a substitute for the original. It is even such, as to give an exact representation of the injury it has sustained in the inner margin by having been wet, and the partial defacement of the writing by that accident.

(To be Continued.)

COLLECTIONS FOR THE REGISTER.

MR REED—The following is an extract from Walton's Life of Dr Donne, whose eloquent summary of the character of this celebrated divine, with some circumstances of his death you lately presented to your readers. It is thus his bographer relates the scruples of his tender conscience amidst much poverty and straits in first declining some flattering offers of preferment in the church:— Yours, P.

"It has been observed," says Walton, "by wise and considering men, that wealth is not the mark to discover good people, but that Almighty God, who disposeth all things wisely, hath of his abundant goodness denied it to many, whose minds he hath encircled with the greater blessings of knowledge and virtue, as the fairer testimonies of his love to mankind; and this was the present condition of this man of so excellent erudition and endowments, whose necessary and daily expences were hardly reconcilable with his uncertain and narrow estate, which I mention, because at this time there was a most generous offer made him for the moderating of his worldly cares, the declaration of which shall be now the employment of my pen.

"God hath been so good to the church as to afford it in every age some such men to serve at his altar, as have been piously ambitious of doing good to mankind; a disposition so like to God himself, that it owes itself to him, who takes a pleasure to behold it in his creatures.—Such an one was Dr Morton, the most laborious and learned Bishop of Durham; one, that God had blessed with perfect intellects and a cheerful heart, at the age of ninety four; one, that in his day of plenty had so large an heart as to use his large revenues to the encouragement of learning and virtue and is now (be it spoken with sorrow) reduced to a narrow state, which he embraces without repining, and still shews the beauty of his mind by so liberal an hand, as if this were an age, in which to-morrow were to take care for itself. I take a pleasure in giving the reader a short but true character of this good man, from whom I received the following relation:—

He sent to Mr Donne, and entreated to borrow an hour of his time for a conference the next day. After their meeting, there was not many minutes past, before he spoke to Mr Donne to this purpose,—"Mr Doune, the occasion of my sending for you, is to propose what I have often revolved in my own thought, and when I last saw you, which nevertheless I will not declare but upon this condition; that you shall not return me a present answer, but forbear three days, and after a serious consideration of what I shall propose, then return to me with your answer. Deny me not, Mr Donne, for it is the effect of a true love, which I would gladly pay as a debt due for your's to me."

The request being granted, the Bishop expressed himself thus:—Mr Doune, I know your education and abilities; I know your expectation of a state employment, and I know your fitness for it, and I know too the many delays and contingencies, that attend court-promises; and let me tell you, that my love, begat by our long friendship and your merits, hath prompted me to such an inquisition after your present temporal estate, as makes me no stranger to your necessities, which I know to be such as a generous spirit could not bear, if it were not supported with a pious patience. You know, that I have formerly persuaded you to waive your court hopes, and enter into holy orders, which I now again persuade you to embrace, with this reason added to my former request; the King hath yesterday made me Dean of Gloucester; and I am possessed of a benefice, the profits of which are equal to those of my Deanery. I will think my Deanery enough for my maintenance (who am, and resolve to die a single man) and will quit my benefice, and estate you in it, if God should incline your heart to embrace this motion. Remember, Mr Doune, no man's education or parts unfit him for this employment, *which is to be an ambassador for the God of glory, that God, who hath, through his son, opened the gates of life to mankind.*" Make me no present answer; but remember your promise, and return to me the third day with your resolution."

At the hearing of this, Mr. Donne's faint breath and perplexed countenance gave a visible testimony of an inward conflict; but he performed his promise, and departed without returning an answer till the third day, and then his answer was to this effect.

"My most worthy and dear friend, since I saw you, I have been faithful to my promise, and have also meditated much of your great kindness, which hath been such as would exceed even my gratitude, but *that* it cannot do, and more I cannot return you; and I do that with an heart, full of humility and thanks, though I may not accept of your offer. But, sir, my refusal *is not for that I think myself too good for that calling, for which kings, if they think so, are not good enough;* not because my education and learning, though not eminent, may not, being assisted by God's grace and humility render me in some measure fit for it; but I dare make so dear a friend as you, my confessor, some irregularities of my life† have been so visible to some men, that though I have, I thank God, made my peace with him by penitential resolutions, and by the assistance of his grace, banished them from my affections; yet this, *which God knows to be so, is not so visible to men*, as to free me from their censures, and possibly that sacred calling from dishonor. And beside, whereas it is determined by the best of casuists, that *God's glory should be the first end, and a maintenance the second motive to embrace that calling*, and though each man may propose to himself both together, yet the first may not be put last without a violation of conscience, which he, that searches the heart will judge. And truly my present condition is such, that if I ask my own conscience, whether it be reconcilable to that rule, it is at this time so perplexed about it, that I can neither give myself nor you an answer. You know, sir, who says, "*Happy is that man, whose conscience doth not accuse him in that thing, which he allows.*" To these I might add other reasons, that disuade me, but I crave your favor, that I may forbear to express them, and thankfully decline your offer.l'

This was his present resolution; but the heart of man is not in his own keeping; and he was destined to this sacred service by an higher hand; an hand, so powerful, that it forced him to compliance; of which I shall give the reader an account, before I shall give a rest to my pen." *Walton's Lives.*

† There is no reason to suppose, that Mr. Donne ever disgraced his character by any immoralities. He had possibly mixed more in the world, than he thought consistent with the profession of a clergyman; and had not given that valediction to the amusements of life, which he thought requisite. Perhaps too, his early marriage against the will of his wife's father, he calls his irregularity.

MR. REED,

I find in a recent number of the Monthly Repository [London, 1824] the following just and interesting thoughts on the "*connection between Poetry and Religion.*" After remarking on the danger of trusting in youth to natural feeling and imagination for the preservation of religious principle, this eloquent writer remarks—

"Those fond anticipations, awakened by youthful manifestations of devotional feeling, will be cruelly disappointed, if no good foundation has been laid, by the early exercise of the judging powers, for a cool, rational and candid examination of the evidences of christianity. What glories, what gains however human genius may bring to the cause of religion, is a question of less practical importance, than the enquiry how far genius itself may be elevated by correct views of this great subject. What the mind requires, what revelation offers, these things must enter into the account, or our calculation will be very incorrect. What is that state of mind, which on the whole is most favourable to freedom of thought, to that sort of freedom, which rational spirits desire; where no one malignant passion has leave to tyranise over the soul, where no power or faculty lies dormant, yet none is tolerated in insubordination? What is that state of mind, most favourable to beautiful imaginations, to the sublimest musings, to vigor and health, and cheerfulness? Is it not that settled and equable state of the feelings, which the *religion of Jesus*, sincerely believed and consistently followed, induces? Is it not desirable to have rest and peace in believing, and thenceforth to accept the noblest ideas as things substantial and unfailing? If this be the case, then surely "religion is justified of her children. Some may have attained to many noble gifts without her aid. Many too, many have profest to submit to her influence, without sincerity. But the question is about *the tendency of some principles* to make the heart happier and the mind stronger; and it is one, which we can hardly think it possible to decide, otherwise than in favor of religion.

There will always be causes enough, bodily and mental, to obstruct the career of human happiness, to check the freedom of the mind, to break the spirits, and take away the joy and pride of indulging those delightful reveries, to which the soul, in better hours, turns with ever new interest; but who can doubt, that the belief of a more perfect state hereafter, and the habit of reference to the tribunal of a God of mercy, is the most effectual medicine of the mind, the most powerful support to the weakness of human virtue? Who will not allow, that the contemplation of *the character of Jesus Christ*, in particular, to those convinced of the divinity of his mission, is one which must tend to exalt every power of the mind, and refine every feeling of the heart?

Dr. Channing has beautifully observed, that there is, in those who apply christianity "habitually in their tempers and lives, and who imbibe its spirit and hopes, a consciousness of its adaptation to their noblest faculties, a consciousness of its exalting and consoling influences, of its power to confer the true happiness of human nature, to give that peace, which the world cannot give."†

If this sentiment be correct, how much do those individuals lose, who cast it from them as worthless, or who have fallen into the habit of considering it as a mere republication of the religion of nature? Those influences and that power, they have never experienced. We must lament it, equally for themselves and for society at large, which would have profited by the entrance of these purifying and exalted influences into their deepest retirements. We cannot so far compromise the supreme dignity of religion, as to wish, that minds of this class were religious *for Poetry's sake.* But it must always be a source of thankfulness, that when we have spoken of the *duty*, the *value*, the *necessity*, of religion, we have not said ALL. We are permitted to proceed a step further;—to talk of its *beauty*, its *sublimity*;—to point to it as to the fountain of ever new and ever increasing delight; as the inspirer of nobler thoughts, at once their source and their resting place. Viewing it in this light, we are no longer chargeable with the guilt of accusing the Deity with leaving his best work incomplete, of rearing up, that glorious fabric the human mind, and then leaving it without correspondent and permanent resources of filling the heart brimful of extensive hopes and strong desires, which were never to be gratified. E.

† Channing's Lecture on the Evidences of Revealed Religion.

FORGIVENESS.

Is there a man who, if he were to stand by the death-bed of his bitterest enemy, and behold him enduring that conflict which human nature must suffer at the last, would not be inclined to stretch forth the hand of friendship, to utter the voice of forgiveness, and, to wish for perfect reconciliation with him before he left the world? Who is there that when he beholds the remains of his adversary deposited in the dust, feels not, in that moment, some relentings at the remembrance of those past animosities which mutually embittered their life?—"There lies the man with whom I contended so long, silent and mute forever. He is fallen; and I am about to follow him. How poor is the advantage which I now enjoy?—Where are the fruits of all our contests? In a short time we shall be laid together; and no remembrance remain of either of us under the sun. How many mistakes may there have been between us? Had not he his virtues and good qualities as well as I? When we shall both appear before the judgment seat of God, shall I be found innocent and free of blame, for all the enmity I have borne to him?" My friends, let the anticipation of such sentiments serve now to correct the inveteracy of prejudice, to cool the heat of anger, to allay the fierceness of resentment. How unnatural is it for animosities so lasting to possess the hearts of immortal men, that nothing can extinguish them but the cold hand of death! Is there not a sufficient proportion of evils in the short span of human life, that we seek to increase their number, by rushing into unnecessary contests with one another? When a few suns more have rolled over our heads, friends and foes shall have retreated together; and their love and their hatred be equally buried. Let our few days, then, be spent in peace. While we are all journeying onward to death, let us rather *bear one another's burdens*, than harrass one another by the way. Let us smooth and cheer the road, as much as we can, rather than fill the valley of our pilgrimage with the hateful monuments of our contention and strife. *Blair's Sermons.*

CHRISTIAN REGISTER.

BOSTON, FRIDAY, NOVEMBER 19, 1824.

THE JEWS. It is stated with much assurance in the Gazette of Spires, that the Sublime Porte has recently made proposals to the House of Rothschild for the loan of a considerable sum of money, and has offered as a security for payment, the entire country of Palestine. It is stated also that in consequence of this proposal a confidential agent had been despatched by that House to Constantinople, "to examine into the validity of the pledge offered by the Turkish Cabinet."

The editor of the *National Advocate* observes in relation to this report, that he at first supposed it was intended as a satire on the prevailing custom of raising loans for different nations; but on a nearer view of the subject, the proposition might be supposed probable. The Advocate proceeds with some interesting remarks on the subject, tending to show, that if such a proposition had been made it could not be accepted with any prospect, on the part of the Rothschilds, (who are Jews,) of the immediate restoration of their countrymen to Palestine, as it was probably not in the power even of the Turkish government, to guarantee to the Jews the quiet possession of the country against the prejudices and interests of the Egyptians, the Wechabites, the Wandering Arabs, and the Tartar Hordes.

It is also argued that the descrepancy of education, habits, views, and manners, existing between the Jews of different countries, unfit them to amalgamate and become united under one government. They must be prepared for this by the same discipline which their fathers, who went out of Egypt were subjected to under Moses, for forty years in the wilderness, to prepare them for the promised land. "Our country," continues the Advocate, "must be an asylum to the ancient people of God. Here they must reside; here, in calm retirement, study laws, governments, sciences; become familiarly known to their brethren of other religious denominations; cultivate the useful arts; acquire a knowledge of legislation, and become liberal and free. So, that appreciating the blessings of just and salutary laws, they may be prepared to possess permanently their ancient land, and govern righteously."

UNION OF PAPERS. The *Boston Recorder* and *Boston Telegraph*, are to be united after the first of January next, and published under the title of "Boston Recorder and Telegraph." The new paper is to be edited by Mr Willis, the present proprietor of the *Recorder*, and Mr Hallock, editor of the *Telegraph*. It will be enlarged to an imperial size, and will be sent to all the present subscribers for the two papers. The following extract from the prospectus will give some notion of the intended character of the proposed paper.

"The *plan* of the United Paper will be so far conformed to that of the Recorder and Telegraph respectively, as to combine the principal excellencies of both. In respect to subjects of a doctrinal or controversial nature, the character of the latter will be retained; and of the former (with the exception perhaps of a little less detail) in the variety of religious intelligance, for which it has been more especially valued."

A *testimonial* in favour of the proposed union, signed by some of the leading clergymen and laymen friendly to the two papers, has been published in connexion with the prospectus.

BERKSHIRE MEDICAL INSTITUTION. We have just received a catalogue of the Officers and students of the Berkshire Medical Institution, connected with Williams' College. There are six acting Professors, and two Lecturers attached to the Institution, and who compose what is called the Medical Faculty. The number of students attending their second course is *forty-seven*. The number attending their first course *forty-three*.

Connected with the catalogue just mentioned, is also a catalogue of the Officers, and students of Williams' College. The number of undergraduates belonging to the College is as follows:—Seniors, 25—Juniors, 38—Sophomores, 44—Freshmen, 23.

The Tuition and all other necessary charges excepting board and clothing, amount to about thirty dollars per year. Board in Commons varies from one dollar to one dollar thirty-four cents. The cost of wood is one dollar and fifty cents per cord.

THEOLOGICAL INSTITUTION. Proposals have been made for the establishment of an institution at Bethany, in Jefferson county, Va. for the purpose of preparing young men for the gospel ministry. The paper from which we gather the information, says:—

"It is intended for the indigent, and will connect labour for their support with study. It is to have one instructer, and a board of directors. We are not informed what grade it is to occupy as a classical school."

The Baptist mission in Burmah, has lately been much disturbed by the war between the Burmans and the English. At the time of the attack of the British on Rangoon, all the foreigners, and among them the American Missionaries were confined. The English prisoners had each an executioner placed over them, with orders to strike off their heads on the firing of the first English gun.

When the firing commenced however, the executioners were so frightened that they ran away, and left the prisoners confined. They were liberated the next day by the English.

The Baptist Convention of Massachusetts met in Boston, on Wednesday the 10th inst. Six associations were represented at this meeting. In five of these associations there are 108 churches, and 83 ordained ministers.

The Baptist Convention for the State of New-York, held its annual meeting on the 20th ult. The receipts of the Treasurer during the year, were $705 28. Exertions were making to form an union of the Convention, with the Hamilton Missionary Society.

MAINE MISSIONARY SOCIETY. The seventeenth anniversary of the Maine Missionary Society was held at Bangor on the 23d of June. The receipts of the Society during the preceding year were $2225 98.—Their expenditure $1,481.

During the month of October, the sum $1689 82 was received by the Treasurer of *American Bible Society*. The number of Bibles issued from the Depository in the same time was 2437,—of Testaments 3291,—whole cost, $3059 64.

We learn that Mr Charles W. Upham of Cambridge, has accepted the invitation of Rev. Dr Prince's Society of Salem to become colleague pastor with Dr Prince. It is expected that the ordination will take place on Wednesday the 8th of December.

Within the bounds of the Synod of New-Jersey, the sum of $2136 has been collected during the past year, for the purpose of establishing a professorship in the Theological Seminary, at Princetown.

Mr W. A. Drew has received and accepted an invitation from the Universalist Society in Belfast, Me to become their pastor.

LITERARY.

A work is about to be published by Thomas Soy, Esq. Professor of Natural History, in the University of Pennsylvania, entitled "American Etomology, or Description of the Insects of North America." It will consist of five 8vo. volumes, illustrated by coloured figures from original drawings. The first volume has appeared, and is sold at $5.

A new work entitled "Elements of Moral Philosophy, comprising the theory of Moral and Practical Ethics, by John L. Parkhurst, is about to be published at Concord, N. H. by Messrs. J. B. Moore, & J. W. Shepard.

A work has just been published in this city entitled, "Memoirs of GENERAL LA FAYETTE, with an account of his visit to America, and of his reception by the People of the United States, from his arrival, August 15th, to the celebration at York-Town, October 19th, 1824."

The Oration of S. L. Knapp, Esq. delivered before the Phi Beta Kappa of New-Hampshire at the last commencement, and also the Poem by N. H. Carter, Esq. of New-York, have just been issued from the press of the Commercial Gazette.

A Stereotype edition of the New Testament in the German language has been published in Carlisle, Pennsylvania, and has met a very rapid sale among the extensive population of that State who use the German language.

Mrs BOWDITCH, widow of the late F. EDWARD BOWDITCH, Esq. will publish, early in the ensuing winter, a description of the Island of Maderia. To this will also be added, a Narrative of Mr. B's last voyage to Africa, terminating at his death; remarks on the Cape De Verd Islands; and a description of English settlements on the River Gambia.

M. INGEMAN, one of the most eminent modern writers of Denmark, has just published an epic poem, entitled "Waldemar the Great."

A work is in press on the methods of finding the longitude at sea by Lunar observation, by Capt. D. Thomson, inventor of the Longitude Scale.

An additional volume of Letters by Anna Seward is in preparation.

A "History of Chvalry" is preparing by Mr. Mills, author of the "History of the Crusades."

Dr Bushby will soon publish three vols. of original, or scarce and curious Anecdotes of Music and Musicians, English and Foreign, and of all ages as well as his own.

At Utica, a work entitled, "Questions on the Historical parts of the New Testament," designed for sabbath-schools; By Tru Parmele, superintendent of the Utica sabbath school. This is a duodecimo volme of 150 pages.

At New-Haven "*Zion's Harp*," a collection of music, in a small pocket volume, intended particularly as a companion to Nettleton's "Village Hymns for social worship."

Proposals have been issued by Mrs. Cutbush, widow of the late Professor Cutbush of the Military Academy at West Point, for publishing by subscription a new work by her late husband, entitled "A system of Pyrotechny."

By the *Revue Encyclopedique*, it appears that a new and comprehensive topographical account of the Province of Canton, has just been published in one hundred volumes. It was undertaken at the suggestion of the Governor and Deputy Governor of Canton. Thirty-seven individuals of rank were appointed by the emperor for its execution. It is properly only a second and enlarged edition of an old work, which was very inacurate. Four years have been occupyed in the compilation and printing of this work. It gives the history and antiquities of the country, and furnishes biographical notices of the principal men of literary celebrity. The longitude is calculated from the meredian of Pekin.

Proposals have been issued by the Rev. Mr Rand, editor of the Christian Mirror, of Portland, for the publication of a volume of Familiar Sermons, containing about 450, or 500 pages 8vo.

A History of the State of New York, (first part) is in the press and will be published in a few days by John Van Ness Yates, and J. W. Moulton.

An authentic journal of the cruises of JOHN PAUL JONES has been written by the Hon. E. Hall of Portsmouth, and proposals have been issued for its publication by a clerk of the Navy Department at Washington.

FOR THE CHRISTIAN REGISTER.

MR EDITOR—I was gratified with the remarks of your Correspondent "APOLLOS" in the Register of the 5th inst, on the subject of *Revivals*, and was glad that you admitted them into your columns. Candid Discussions cannot fail to promote the cause of truth and charity; and, as there has been much controversy of late respecting the utility of those religious excitements, technically denominated *revivals* or *awakenings*, I am pleased with any remarks which tend to place the subject in a fair light. In the description which your correspondent has given of a revival, there is nothing, I should think, to which any serious mind would object. Who will not admit, that it is a just cause of lamentation, that religion is so much neglected and thus wickedness so much abounds? Who that looks around him can fail to perceive in multitudes the indications of gross ignorance with respect to the first principles of religion; of an exclusive regard to temporal objects and secular pursuits, and of a deep-rooted depravity? Who will not admit that a reformation of morals and the revival of a spirit of seriousness and of devotion are desirable events? To promote this who would not cheerfully contribute his best services? They are events for which every Christian ought earnestly to labour and devoutly to pray.

And, as it respects the minister of religion, is it too much to say, that he is unworthy of his office, if he do not seek, by every method which prudence will justify, to promote such a revival among his people? Ought not this to be regarded as one of the principal objects of the christian ministry? And when the sinner is arrested in his course of profligacy, and led to see the gulf of ruin into which he was about to plunge, and is persuaded to flee from the wrath to come, and to lay hold on the hope which is set before him in the gospel; and, when from sympathy or any other cause, his thoughtless neighbours or vicious companions are also aroused and reclaimed; and the idle become industrious, and the intemperate sober, and the dishonest, licentious and profligate are converted to regular habits and a useful and religious life,—who will not admit that the finger of God is to be acknowledged, and gratefully acknowledged, in what had taken place? And who would not wish that all the unconverted might speedily become the subject of so happy a change?

Who that feels an interest in religion, is not anxious to see others interested in what so much concerns them? Who would not rejoice to behold our children and our youth early devoting themselves to the Lord; and persons of all ages and conditions flocking unto Christ *as a cloud*, filling our chuches with sincere, zealous, and efficient members?

This, according to your correspondent, constitutes a revival. Would to God that such a revival might immediately take place in every church in Christendom. But is this the character of most of those religious excitements, to which the technical term *revivals* is now exclusively appropriated, and in accounts of which the religious journals of the day abound? Is it revivals of this character upon which Liberal Christians have animadverted? If so, I will admit that they have been guilty of great injustice, for which they ought to feel humble, and to make every atonement in their power. Nor would I undertake to defend all that has been said and written by men of ardent minds, heated too by controversy, in opposition to revivals, the general character of which, as I understand them, I cannot approve.

I fear that Liberal Christians have, in some instances, expressed themselves unguardedly on the subject, and exposed themselves thus to the charge, of hostilty to religious fevour and vital piety.

But I would enquire of those most conversant with modern revivals, whether taking into view the means resorted to, in order to produce them,—the tendency they must have, to lead the subjects of them to place the essence of religion in mere animal fervour, and in the observance of external forms; to nourish spiritual pride and a censorious, dogmatical, and uncharitable temper; the opposition they almost unavoidably create and the disgust which they frequently excite in many sober minded and valuable members of the community; and, what deserves to be seriously considered, the lasting feuds which they occasion, frequently leading to the removal of the minister and the dissolution of the religious society, to become the prey of sectarians,—I would enquire, I say, whether, taking these things into consideration, there is not just ground for the sentiment, that *revivals*, (as the term is now commonly understood,) are not desirable events, and ought not to be encouraged?

LUCAS.

The following account of some of the superstitions of the inhabitants of the East, is from a Calcutta paper of June 25th.

JUGGERNAUTH. Preparations are now making for the approaching festival of the Ruth Jattra, which is to take place on the 28th instant, and the people are building the three great Ruths or Cars, which are to convey Juggernauth and his brother and sister from the great temple to the place where he was supposed to be born, about two miles from it. Provisions are become dear, which is always the case at this season, when the sellers take advantage of the necessities of the poor pilgrims, and set a greater price on every article of food. Europeans are also obliged to submit to this imposition; to them it is comparatively trifling, but it falls very hard upon the natives.

On the 2nd of last month commenced a festival called the "Bathing Festival" (which always precedes the Ruth Jattra,) and lasted till the 25th of the same month. "Bathing Festival" is to be understood as referring to the idols exclusively. There are a great many temples in the compound where Juggernauth resides, and a still greater number throughout the town and its vicinity. Their idols are annually invited by Juggernauth, (so the priest says) to enjoy the bath, and a fumigation of essence of sandal wood and camphor. It was expected that Juggernauth would attend to see his guests, but he did not grant them his presence this year, and the news arrived late in the evening, that he had determined not to appear till the Ruth Jattra. The place to which the brass idols were conveyed was a spacious tank, which has a temple in it; a paved way leads to this temple, but does not come close to it, the space between it and the temple being occupied by a bridge formed of palm trees and evidently designed to last but a few days. The idols arrived in sedan chairs, each having a curtain of red cloth; on either side of these conveyances walked the priests and other servants of the idols, with their sacerdotal implements in their hands—Some of them furnished with the tail of the Cow of Tartary, having silver handles affixed, and these were used to fan these inanimate deities. On the arrival of the idols they were taken immediately to the temple, from which proceeded the scent of the fumigation above mentioned. Crowds of Hindoos were admitted into the gallery, but none except Brahmins into the interior. The Rajah of Khoordah (who is the hereditary high priest to Juggernauth) arrived on an elephant, but did not go into the temple; he seated himself in a garden near to the tank, where a place was erected for him to view the whole ceremony. Some gentlemen proceeded on the pavement to a good distance; but were stopped by one of the servants attached to the temple, who informed them that they were not permitted to go further. One of these wished to avail himself of the opportunity, and being a proficient in the language spoken in Orissa, he began to converse with the people and distribute tracts; but few were disposed to receive them, being too much engaged in viewing the vain show which was before them. One young man took a tract and commenced reading it by candle light (for it was ten o'clock at night) on the pavement near to the temple, but he was sternly told by an old Brahmin (who was stationed there officially,) to go out of the way immediately, for this was not the place to read tracts, and if he chose to do so, he must go home for the purpose. He intimated that the place was too holy to be defiled by reading the Christian Scriptures.

About half past ten o'clock at night the silver trumpet sounded, and soon after, the lamps were lighted, having previously been placed on the walls of the tank. Two conveyances were brought forward from a corner of the tank, consisting of two boats fastened together, with a platform covered with cloth, and enclosed by a railing. There was also an awning of cloth decorated with ribbons. A third conveyance was prepared for the Rajah, who usually accompanies the idols, but being a timid man, he preferred land to water, and consequently did not proceed in it. The silver trumpet sounded a second time to intimate that the boats were ready, and the priests then came in procession from the temple, each of them either carrying an idol, or performing some other office. The first priest had a large white umbrella, the second a figure like a half moon, &c. &c. whilst the idols, twelve in number, were all respectively placed in their alloted seats—the female deities being put in one boat, and the male in the other. The females were five in number and they had not so many priests to attend on them, as the males. In the boat where the seven male deities were, there was a dancing girl, gorgeously attired, who continued to throw herself into various attitudes, all the time. While the idols were in the temple these were bathed, and came out thence to enjoy the night air. Rockets and other fire-works were thrown into the air, and the movements of the conveyances were regulated by the sounding of the trumpet: after a short time the idols were taken back to the

temple. But a bigoted Brahmin who observed **** **** standing on the flight of steps that surround the tank, sent a message to them to leave the place, because the gods were not willing to quit their boats so long as they remained: therefore they receded a little, and the idols were removed. They were afterwards put into sedan chairs and conveyed to their respective dwellings. This ceremony was repeated daily with little variation during three weeks; the last two days it was more pompous, and pilgrims of other nations and inhabitants repaired to the tank in immense crowds, each carrying the trunk of a plantain tree to support him whilst swimming. Those who wished to go into the water, went to the verandah of the temple, and jumped from thence. Such is the superstition of the minds of those who have changed the glory of the visible God into images. There are about two or three hundred idols in Pooree, and its immediate vicinity, and these come in rotation to bathe during the festival, sometimes seven, sometimes ten, and so on; so that *different* idols attend every evening, and each one is bathed; but each only *once*. Two evenings ago, a large idol went on a wooden horse, to pay a visit to Juggernauth, and he had an audience of three hours. How ridiculous and yet how awful are these ceremonies!

GENERAL INTELLIGENCE.

PRESIDENTIAL ELECTION. The subject which engrosses most of the public attention at the present time is that of the elections in relation to the next Presidency.

Electors have been chosen in the following States, and their votes it is supposed will be given for the candidates under whose names they are respectively placed.

States.	*No of Votes.*	*Adams.*	*Jackson.*	*Crawford.*	*Clay.*
Maine	9	9	00	00	00
New Hampshire	8	8	00	00	00
Vermont	7	7	00	00	00
Massachusetts	15	15	00	00	00
Connecticut	8	8	00	00	00
Pennsylvania	28	00	28	00	00
New Jersey	8	00	8	00	00
Virginia	24	00	00	24	00
Maryland	11	3	7	1	00
Delaware	3	1	00	2	00

The Electors of President were chosen in Rhode Island on Wednesday. We have not learnt the result.

In New-York the majority of the Assembly is in favour of Mr Adams, but in the Senate the majority is friendly to Mr Crawford. An unsuccessful attempt having been made by the respective houses to appoint electors, the House of Assembly came to a resolution on Saturday to meet the Senate, for the purpose of comparing their nomination of electors. The Senate adj'nd. before the proposal of the Assembly was brought in, and so the decission was deferred till Monday.

The following additional statement on the subject of the New-York electors is from the Boston Courier of yesterday:—

"It is known that the legislature did *not* choose electors on Saturday; but on that day the Crawford ticket was nominated in the Senate by a vote of 17 to 14, and in the House the Adams ticket, 62 to 55. The final ballot was expected to take place on Monday, by the two houses in convention. If no changein numbers or opinion should take place, the Adams ticket will prevail by a majority of one vote.

BUNKER HILL MONUMENT. The town of Groton has entered with much activity and spirit on the business of procuring subscriptions for the proposed Monument. A committee of fifteen has been chosen for this purpose. A similar spirit prevails also at Salem, and in many other towns.

The following items in relation to this subject are from the Boston Centinel:

The Book sent to *Quincy*, is honored with the subscription of one hundred dollars *in the hand writing of* "JOHN ADAMS."

The following are among the larger subscriptions: $2000 by the Washington Benevolent Society: one of $1000; four of $500 each; five of $300, each; seven of $200 each; seventeen of $100, each; and ten of $50, each, by individuals.

We insert the following article with pleasure, and hope the pupils of all the schools in the city, public and private, will follow the example given; not indeed in the amount, as the smallest sum will be considered as an offering equally patriotic with the largest.

BOSTON, Nov. 11, 1824. Sir—As Treasurer of the Bunker Hill Monument Assocciation, I have the pleasure to acknoweledge the receipt of seventy-two dolls. and fifty cents, being the amount subscribed by the pupils of your school toward the erection of a Monument on Bunker Hill.

I herewith send cirtificates for Masters Benj. Goddard, Jun. Nathaniel Goddard, Jr. Samuel F. Thorndike, Samuel Doggett, and Alexander T. Reed, the subscribers of five dollars each, and regret that I am not instructed to forward one for each of the other subscribers.

Respectfully, your obedient servant,
NATH'L P. RUSSELL.

MR GIDEON F. THAYER, *Harvard-place.*

GLOUCESTER CANAL. We understand that the Gloucester (Cape Ann) canal is so much used that it is likely to become a profitable concern. It is said that the channel is constantly wearing deeper, and that it will probably in a short time be made sufficiently wide for the passage of steam boats from Boston to Maine.

GARDINER LYCEUM. The term for winter classes at this institution commenced on Wednesday the 17th inst. In the class recently formed there are 32 pupils. The whole number is 53. The instructors are Benjamin Hale, A. M. Principal—Ebenezer F. Deane, A. B. Tutor in Mathematics—Ezekiel Holmes, M. D. Instructor in Natural History.

THE SEASON. Snow in considerable quantities has fallen this year in Canada, and the northern parts of the United States, and there has been good sleighing in Montreal.

NEW PAPER. Proposals have been issued for the publication of a new paper at Amherst, N. H. We understand that it is to be partly devoted to religious communications and that that department of the paper, so far as it is *doctrinal*, will advocate liberal views of christianity.

GAS. An attempt is making in New York to light the city by means of *Gas*. The following short article from a New York paper shows the confidence that is felt by the community generally, in the success of the undertaking.

"Upwards of five and a half miles of gas pipes have been already laid down, and the works are in such a state of forwardness that there is no doubt that the lights will be ready early in the month of January. Such is the public confidence in the stock, that shares are selling at 40 per cent premium, and judging from the success of similar works in England, the stock will still increase."

We understand that a survey has recently been made, and the cost estimated for the Dry Dock proposed by government, to be built at Charlestown. The estimates and plans have been sent to Washington—by a gentleman of this city every way qualified by education, travel and experience to execute the duty entrusted to him by the President. It is supposed that a Dry Dock capable of containing a ship of the line would cost about 300,000 dollars. *Eve. Gaz.*

BOSTON GOAL. There are now confined in the gaol of this city, for debt, *five persons only*. The total amount of the debts of four of these persons is $36 86: the other is $46 89. There is also one prisoner confined at the suit of the United States, charged with a violation of the revenue laws. *Three persons only* are on the prison limits.

In the criminal department of the prison, 36 persons are confined making an aggregate of 42. *Courier.*

PIRACY. Several instances of piracy and of horrid barbarity, have been committed on the coast of Cuba. The brig Laura Ann, of New York, from Montevideo, with a cargo of jerked beef, was captured by the pirates on the 21st ult. off Port Escondido, who after HANGING the Captain and the two mates, and MURDERING the remainder of the crew (except one man who concealed himself below,) set fire to the vessel. The unhappy man who saved himself from personal violence, left the vessel while enveloped in flames and swam to the shore. About the same time, those monsters captured a brig, said to be the *Morning Star*, of New York, and a schooner, name not ascertained, and MURDERED the crew.—A brig reported to be the Swiftsure of New York, bound to Havana, had fallen into the hands of the pirates, she was captured by them off Point Yeacos. These piracies are said to have been committed by open boats, carrying sixteen men, with small arms. The following letter confirms the account above given:

Havana, Oct. 30, 1824.

"I am sorry to say that the Pirates have again appeared on this side Cuba. The *Laura Ann*, of New York, last from Montevideo, with jerked beef, has been taken, and all hands, except one, HUNG—the vessel burnt between this and Matanzas; the person who escaped, says a brig and a schooner were also taken—*the people all murdered.* If piracy is to be suppressed, measures must be taken, more efficient than any yet adopted by our government."

It is stated that the Colombian schooner La Zulma, fell in with four of these freebooters to the windward of Point Yeacos, two of them escaped in the chace. The other two ran into a bay in shoal water, whither they were pursued by the boats of La Zulma and captured—one of them sunk. 15 of the pirates were ascertained to have been killed. La Zulma lost 5 of her men in this encounter.

GENERAL LAFAYETTE. We have a report that the General had been detained at Goochland Court House by an attack of the gout. But the account of his reception at the Court House proves this to have been a mistake. We also understand by private letters, that he arrived at Monticello on Thursday—that the meeting between Mr Jefferson and himself was very affecting; and that on Friday, the Nation's Guest, was to visit Charlottsville, the University, &c. The whole county joyous and animated. A short repose amid the classic retreats of Monticello must prove a great relief to the spirit of Lafayette. It has even become necessary for him; for his correspondence has so grown upon his hands, that it will require some exertion to get through it. His letters from Europe and various parts of the United States, had accumulated to about 660 and two thirds of these will require answers. *Nat. Gaz.*

DEATHS AT N. ORLEANS. The total number of Deaths in the city of New-Orleans, from the first of May to the first of September, amounted to seven hundred and forty-four; but twenty-three of the whole number it appears were natives of Louisiana. 25 of the deceased were natives of the New-England, and 107 of the middle and other States; 8 of the W. Indies; 3 of Canada, 157 of Ireland, England, France, Germany, Sweden, &c. 38 were free coloured persons, and 169 slaves. The native places of the remainder not ascertained.

MELANCHOLY. A Shoemaker's Shop was destroyed by fire in Saugus, on Friday night last, and two brothers, named Batts, perished in the flames.

NEW YORK, Nov. 12. In confirmation of the intelligence from Peru, published in yesterday's Gazette, we give the following from the Caracas Colombiano, of the 13th ult.:—

By the mail of the 22d of August, which arrived from Bogota yesterday, we learn that a report prevailed in that capital of a general action having taken place in Peru, in which the Spaniards were defeated, with great loss, by the Liberator in person. This rumour is much strengthened by intelligence from Maracaibo, via Caracao, from which it appears that a post arrived in the former place from Bogota, on the 21st of September with a similar account. This latter post must have left Bogota about the 7th of September between which date and the 22d of August, ample time was afforded, we should imagine, for disproving or confirming this interesting news. Under all these circumstances we attach some weight to the statement contained in the following letter from Caracao:—

"CARACAO, Oct. 1. Several vessels arrived from Maracaibo the day before yesterday, and we learn by letters from that port, as also from a Jewish passenger of this island, that the day before his departure, the 22d inst. a post had arrived from Bogota, bringing the intelligence of President Bolivar having triumphed over the Spanish forces in Peru; that we lost about 6000 men, but remained masters of the field of battle; that Gen. Canterac was killed, and La Serna severely wounded; that the Colombian Gen. Cordova who commanded the advance, was also killed, and that Lima and Callao were in our possession.

FOREIGN.

London dates to Sept. 28, were received at New-York Nov. 3d. They furnish no interesting political news. The accounts from Greece were very contradictory. The latest news from Smyrna was to August 13. The Turkish fleet was expected soon to attack Samos, having left Mytelene on the 9th. Accounts from *Napoli-di-Romana*, August 1, state, that the Provisional Government had been acknowledged all over Greece. Aug. 26 it was ascertained at Constantinople that the Greeks had taken 20 of the Turkish transports, and 2000 men, on their way to Samos. Great news was expected from Samos every hour.

By late arrivals at New York, London papers to Oct. 8th have been received. The Boston Centinel alluding to the accounts received by these papers, says:—

"A prominent article in these papers, is a report, that soon after the dismissal of the Haytien Commissioners in France, the French Government ordered an expedition to sail against Hayti; and that on the 28th Aug. 4000 men embarked on board a squadron at Brest, and sailed for Martinico, where it was to join the French West-India squadron, and with it proceed to the island, take possession of some of its strong holds, and renew negotiations with the Haytien Government. Some of the London prints discredit the whole story;—but others affect to believe it. For ourselves, we can say, we have not seen any thing in the French government, or any movements in their ports, which indicated that any other reinforcements have been sent to the French West-Indies, than those necessary to keep up or to relieve their usual Colonial Establishments; and add one remark, that at the time the French West-India squadron (if the expedition was real) should have been at Martinique to receive their coadjutors, it was snugly passing the hurricane months in the waters of the Chesapeake. We belive that Boyer has fears of a visit from the French, and has made ample preparation to repel it; but we have seen nothing trans-atlantic which induces us to think that any such attempts will be made by the existing French government.

The following items relative to England, Greece and Spain, are also from the Centinel:—

THE GREEKS. Reported events between the Greeks and Turks continue as numerous and uncertain as heretofore. It was stated, that on the 19th and 20th August ten thousand Turks, who had been landed on Samos, were attacked by the Greeks, by sea and land; and with the Turkish squadron which landed them, were wholly destroyed or taken; and, it was added, that the news was communicated by the British Government of the Ionian Islands to the British Minister at Florence;—But no despaches of the kind had been received in England; and advices from Smyrna to the 27th August, had reached Lloyds, which stated that no general attack had been made on Samos, and that there had not been any general engagement between the Greek and Turkish fleets. A difference in the styles of dates, may occasion some of the inconsistencies in the accounts; but it is believed, that the above reports relate to an action near Samos between small divisions of the Turkish fleet, and the latter were successfully; and the account of which has before been received.

SPAIN. The affairs of Spain continue to be represented in the papers as in the most frightful disorder; and her financies at the lowest ebb. The execution of the Constitutionalists recently taken at Tariffa, Almeria, &c. were frequent, and unopposed; and no other executions were reported. One of the executed announced himself as being a French General; but an American citizen inplicated in the affair at Almeira, had been pardoned on the interference of the American Consul, and ordered to quit the kingdom. By a new Convention, the 40,000 French troops remaining in Spain, were to continue there till the first of January next.

KINGSTON, (Jamaica,) Oct. 2. The celebrated pedestrian traveller, Capt. J. D. Cochrane, R. N. arrived in the Packet (the Frolic.) This enterprising gentleman, whose thirst for useful knowledge is insatiable, has travelled on foot through a great part of Asiatic Russia,—a route we understand, of more than 3000 miles. Bent upon further discoveries, this indefatigable pedestrian is now on his way to South America, intending to explore the yet untravelled part of that wonderful country, and to ascend those prodigious mountains.

LONDON, Oct. 5. Scarcely any thing of the least interest or novelty appears in the French papers of Tuesday which arrived last night. It is mentioned in a letter from Rome, inserted in the Quotidienne, that another Cardinal, of the name of Salaro, is dead. The Sacred College is now reduced to 46, its compliment being 70. As this venerable assemblage of red hats has now and then the election of a sovereign, the death of one increases in proportion the value of the votes of the survivors. Their object should therefore be to keep the Conclave as scantily supplied with new members as possible, but the interest or the feeling of his Holiness is generally different from that of the canditates for his throne, or the creatures of his power; and accordingly every Pope repairs more or less the losses of the Sacred College. Accordingly we are told, that four or five churchmen were to be raised to the purple in the course of last month.

The French Bookseller, Ladvocat, is said to have given Madame de Genlis $8000 for a manuscript work, entitled Memoirs of her own Times.

A celebrated bandit, named Long Beard, alias Joyme, was recently executed in Spain. The assassin acknowledged having killed 120 persons, and buried one young woman alive.

PARIS, Oct. 4 Saturday, after the appearance of M. de Chateaubriand's pamphlet, he had an audience of the King, which lasted above an hour. Yesterday the levee of his Majesty was very brilliantly as well as numerously attended. A great many Members of the Opposition of both Chambers were present. The King addressed himself in the most affable manner to M. Royar Collard, and continued talking with him for some minutes. When he was gone the King asked M. de Tallyrand, who the Deputy was he had been conversing with. "Sire," said M. de Talleyrand, "it was M. Royar Collard." "Why did you not tell me sooner," rejoined his Majesty, "that I might have given him a better reception." "I thought," replied M. de Tallyrand, "that your Majesty had recollected him; but will your Majesty permit me to make known by letter the obliging words you have spoken to me respecting him?" "Yes, certainly," said the King; "write to him what I have said, and express the sentiments of esteem and affection I feel towards him.'

Whatever may have been said to the contrary, I can assure you that M. Decazes met with a reception equally favorable. Nothing can exceed the popularity of the King and the Dauphin. The removal of M. de Villele is confidently expected. Perhaps nothing has contributed more generally to increase the King's popularity than the happy reply he made to Gen. Excelmans:—"General, I forget all that has passed. The only thing that I wish to remember is, that when you received from Bonaporte an order to pursue me, you fixed on a different road to that which I pursued."

ERRATUM. In our last, near the bottom of the 4th column inside, in the account of Anniversary Sermons against the year 1814, for Cor. iv. 9, read Cor. iv. 4.

☞ POSTSCRIPT, ☜

From the Daily Advertiser of this day.

NEW-YORK ELECTORS.

By the Albany mail, and the New York steam boat line, we received last evening, the proceedings of the New York Legislature on Monday. The two Houses met in convention at noon, and proceeded to ballot for electors. The whole number of votes given, including three blanks, was 157. Seven of the candidates on the Crawford ticket, who are said to be friends of Mr Clay, received 95 votes each, twenty-six on the Adams ticket had 78 votes each, one had 77 votes, and the rest of the Crawford ticket had 76 votes each.

The President of the Senate declared the seven who had 95 votes each to be chosen, but declined deciding whether the twenty-six were chosen, as, if the three blanks were counted, they had not a majority. Mr Wheaton, and other members, insisted that the blanks ought not to be counted, and thirty-three were chosen. The President however refused to decide, and proposed that the Senate should withdraw to their own chamber, and each house act separately on the question. After a tumultuous debate, which continued until half-past 4 o'clock, the President left the chair, and called on the Senate to follow him. A quorum of the members followed him, and the House adjourned. In the Senate, a motion was offered, declaring that the 33 members were chosen, which was laid on the table, and the Senate adjourned.

MARRIED,

In this city, on Thursday evening the 4th inst. by the Rev. Francis Parkman, Thomas P. Cushing, Esq. of the firm of Tuckerman & Cushing, to Miss Sarah B. Sigourney, daughther of the late Andrew Sigourney, Esq.

On Sunday evening last, by the Rev. Mr Ware, Mr George Spinney to Miss Sally Lincoln.

DIED,

In Greenfield, Abigail, youngest child of Dr Seth Washburn, aged 14 months.

In Charleston, S. C. Rev. J. M. Gilbert.

In New-Orleans, Miss Sarah F. Coffin, daughter of Mr Peter Coffin of this city.

In Brookline, on Wednesday evening, 3d inst. Ann Caroline, aged 19, eldest daughter of the late Dr Joseph Gardner, of Dorchester.

In West Bridgewater, Miss Cornelia Alger, aged 25, daughter of Abiezer Alger, Esq.

In East Bridgewater, Miss Eliza Brown, aged 20.

The number of deaths in Boston, during the week ending November 13th, was *thirty-three.*

In Dedham, Capt. Benjamin Hopkins, aged 71

ROBINSON'S SERMONS.

JUST PUBLISHED, by Cummings, Hilliard, & Co. "Seventeen Discourses on several Texts of Scripture; addressed to Christian Assemblies, in villages near Cambridge. To which are added Six Morning Exercises. By Robert Robinson."

For sale also at the Counting Room of the Christian Register. Nov. 19.

REAL ESTATE AT AUCTION.

WILL be sold at Auction, 20th December next, at 10 o'clock, A. M. about 20 acres of Woodland, near Capt L. Williams', also 4 acres of Orchard land near Joel Drake's, also, a young orchard near the estate of the late Parnemas Ames.

WILLIAM REED.

Easton, November 18, 1824.

GOSPEL ADVOCATE.

JUST puplished, by JOSEPH W. INGRAHAM, Franklin Avenue, Court-street, *The Gospel Advocate*, for November, 1824.

CONTENTS.

Theological; On the Death of a Congregational Minister; Calumnies in the North American Review; Rev. Basil Woodd's Tract on the Day of Adversity; Review of Stuart's Discourses on the Atonement.

Religious Intelligence; Eastern Diocese, Convention of 1824. Nov. 19.

NEW HYMN BOOK.

THE stereotype (2nd) Edition of the NEW-YORK COLLECTION OF HYMNS, is for sale by Cummings Hilliard & Co. and at the office of the Christian Register. ☞Price—well bound in strong sheep, and lettered, 40 cents per hundred—and 50 cents per dozen. In other binding proportionably low.

This work has been adopted in about twenty different Societies within the short period in which it has been known. It is in a form not to be changed, and any additions which it may hereafter be thought expedient to make, will be published separately, so that they may be annexed at pleasure to the original work. Oct 15.

FOR sale at this office, the following valuable works neatly bound in sheep:—Hutchinson's History of Massachusetts, Trumbull's History of Connecticut, and William's History of Vermont. Those who are purchasing for country Libraries, may obtain these works on very reasonable terms.

MEDICAL BOOKS.

FOR SALE at this office PARR'S MEDICAL DICTIONARY, Philadelphia, 1819, calf. Also, MURRAY'S MATERIA MEDICA, N. York, 1834, in neat sheep, on very reasonable terms.

POETRY.

ODE TO LA FAYETTE,

On the occasion of his visit to this country, Aug. 1824.

BY GRENVILLE MELLEN.

From the N. Y. Statesman.

Amid all the congratulations and offerings which have been heaped upon General La Fayette since his landing, I have seen nothing like a regular Ode of Welcome, which might be considered as a direct and unequivocal tribute to himself. There have been songs, indeed, and lyrics, and poems, (and beautiful poems too,) elicited by the glorious occasion; but they have been rather general expressions of the national joy and gratitude, than a prompt and consecrated offering of the heart to the individual hero. I have then thought, that so it came from the heart, a poetical tribute, however unpretending, would not be unacceptable to our guest, or my countrymen.

If to his own land, I may seem to have been severe, I venture to say, that my sentiment is but the echo of the 'millions' of our nation; and that I am free to believe; as I deem it frank, and generous, and proper, to confess, that I referred only to those, with whom La Fayette *can* feel no communion, and for whom he is too noble and high-minded a republican, to have any other feeling than simple compassion; and such is my faith in the liberality and justness of his mind, that should this humble aspiration chance to meet his eye or his notice, I believe he would be the last to be offended at the numbers. THE AUTHOR.

I. Chief of the mighty heart! all hail!
How art thou wafted on!
Loud Freedom thundering on the gale
A nation's choral song!
Oh! it is well, to such as THEE,
Our world should bend its iron knee,
To whom its thanks belong:
What nobler homage hath it known,
Than when it bows to worth alone!

II. Oh! who hath seen an hour like thine,
Great Patriot of our land!
When all the hearts of all the clime
Acknowledge thy command!
Foul were the traitor-spirit here,
Would mock thee with an icy tear,
Or with a nerveless hand:
No! when we greet that bounding soul,
Our own would feel its pulses roll.

III. Were not our fathers proud of thee,
When thy bright years were young,
And love was left for victory,
When beauty round thee clung?
And shall the children thankless gaze
Upon the Father of their days,
Whose patriot soul was wrung,
To win, in such a bold defence,
So splendid an inheritance?

IV. Oh, may our land forget us, ere
With such remembrance by,
We should so soulless linger here,
Or so ignobly die!
The meanest heart that GOD has formed,
If not by such high memories stormed,
Sees no redemption nigh;
It dies, as basest things have died,
On the black earth to which it was allied.

V. There is a virtue in thy fame,
The charm of patriot eyes;
Outglorying each less holy name,
In peerless sacrifice.
The home, the hope, the pray'rs, the tears;
The ocean storm, the toil of years,
A cold world's injuries;
Oh, who could such a host forget,
Save thy unbroken soul, Fayette!

VI. The Roman, when he sought the home
For which his blood was giv'n,
Found still but hard, imperial Rome,
In his triumphal heav'n:
The hands and helms that battled on,
Through all her stormy Marathon,
From nobler Greece were driv'n:
But, oh! the pride that crowns *thy* years,
The triumph of a nation's tears!

VII. This is the monarchy of soul;
Above the power of kings.
As high, as those far lights that roll,
Above earth's dimmer things!
Such godlike spirit has no peers
Among the wrecks of lowlier spheres;
It floats on bolder wings:
Oh, whose beside *thy* star shall shine!
What splendor, now, can cope with thine!

VIII. There is a roar upon the wave,
The Thunder of our joy;
O'er THEE, the ardent, young, and brave,
The glorious patriot-boy,
Who sprang upon our iron shore,
To bathe his virgin blade in gore;
To conquer and destroy.
Long years have passed above thy brow;
Thou com'st the hoary warrior, now.

IX. Young hands are clasped before thy form,
In innocence and pray'r;
And age, that bore with thee the storm,
Comes, with his snowy hair;
And tears are wept, and palms are wrung;
And silence palsies the poor tongue;
The soul alone is there.
Oh! ask not why the tear-drop starts;
What can contain the tide of hearts!

X. Thy way is through the joyous ranks
Of millions of the free;
Oh, how unlike *those* coward *Franks,
Who would dishonor thee!
The shrinking billows of thy shore,
As conscious of a curse they bore,
Went backward to the sea:
But *here*, the tongues of all the waves
Roar 'welcome' o'er our foemen's graves.

XI. Then, welcome, *our* immortal son!
To Freedom's heav'nly ground!
Fair hands, bright beings wave thee on,
And shower their roses round.
Oh, what had ancient conqu'rors done,
To grasp the triumphs thou hast won,
The glory thou hast found!
Go forth! as great as thou art good,
Thine is an empire's gratitude.

---

* The treatment of La Fayette, on his departure for America, from Havre, was dishonorable and outrageous in the extreme. From all accounts, the mob, as well as the military, was intent upon expressing its malice, in the most ungenerous way, towards this noble republican. *See extracts from foreign journals of the day.*

† It is said, that the tide was going out at the time of the embarkation, and the Cadmus was obliged to haul off into the Roads. La Fayette was consequently obliged to go on board by a boat, leaving the landing-place covered with a murmuring rabble, and a parcel of gens d' armes and bayonets. *See extracts, &c.*

From the London Retrospective Review.

Vita Ignatii Loiolæ, qui Religionem Clericorum Societatis Jesu instituit; a *Petro Ribadeneira*, Sacerdote Societatis ejusdem; pridem conscripta et nunc denuo, anno 1530, Romæ recognita et locupletata, Ingolstadii, 1590. 8 vo.

De Vita et Moribus Divi Ignati Loioliæ, qui Societatem Jesu fundavit; Libri III. Auctore *Jo Petro Maffeio*, Presbytero Societatis ejusdem; ex optimis editionibus representata. Accessit de Divi Ignatii Lojolæ Gloria liber singularis, *Josepho Roccho Vulpio*, ex eadem Societate, Auctore, Patavii, 1727. 8vo.

We propose in this article to give a sketch of the life of Ignatius Loyola. In selecting him as the subject of a paper, we are induced by two considerations—1st, the personal interest attached to the biography of a man who obtained so much eminence in his generation, and so much fame since he has been numbered with the dead; and 2nd, the amazing influence exercised by the society of which he was the founder, throughout the civilized and uncivilized nations of the earth.—The history of such a person, the investigation of those powers of mind and of those means by which he achieved so lofty a station, is as interesting to the moral philosopher as the extraordinary domination of the Jesuits is to the student of human policy. Estimating the importance of the subject by the effect it has produced on the world, there are few matters inscribed on the rolls of history, which have greater claims on our attention; and although volumes have been written by the Jesuits, and against them, sufficient of themselves to fill a history, it is impossible to discover, amongst those heated discussions in which blind credulity and bold assertions prevailed on the one hand, and an equally blind credulity or wilful calumny on the other, any thing like impartiality and justice. The jealousy which always attends extraordinary power, tracked the footsteps of the Jesuits from the establishment of the society to its suppression, with a vigilance that never slumbered, with a perseverance that never tired; thus pursued, they at first turned on their enemy, and with a bold front defied him to battle; but the conflicts became at length so numerous, and the results were so undecisive, that they adopted the policy of doing little more than watching his motions. These violent contests have now, however, in a great measure ceased, although some attempts have been made since the re-establishment of the order to revive them; and the historian may at this time discuss the merits and offences of the society with a chance of obtaining an impartial hearing. This being the case, we have thoughts of writing a few papers of the history of the society, beginning with the name of the founder, whose example excited the spirit, and whose Institute pointed the aim of the order! and we flatter ourselves, that if we make no discoveries, and produce no very important result, we shall at least show an unexaggerated and perhaps an entertaining picture.

We must commence our history in the year 1491, which was rendered important by the birth of Ignatius, who first saw the light in Spain, in the district called Guipuscoa. Being descended from an ancient family, the lords of Ognez and Loyola, and morever well shaped and of a lively temper, his father destined him for the court, where he was sent at an early age as page to King Ferdinand. Incited, however, by the example of his brothers, who had distinguished themselves in the army, and his own love of glory, he soon grew weary of the inactivity of a court life, and determined to seek renown in war. He applied himself with great assiduity and success to his military exercises, and soon qualified himself for the service of his prince. It is said, that on all occasions he displayed great bravery and conduct, but the writers of his life being more interested in the detail of his theological warfare have passed over his military achievements with a slight notice except the affair which was the more immediate cause of what is called his conversion. This was the siege of Pampeluna by the French; on which occasion Don Ignatius, then about thirty years of age, displayed great gallantry, and was wounded by a splinter in his left leg, and his right was almost at the same moment broken by a cannon-shot.—The wounds were for a time considered dangerous; and the physicians declared, that unless a change took place before the middle of the night, they would prove fatal; it was therefore thought advisable that the sacrament should be administered to him. This fortunately happened to be the eve of St Peter, for whom Ignatius had a special veneration, and in whose praise he had formerly indited certain Spanish verses. This early piety, says Maffei, produced no small fruit, for before the critical time of the night arrived, the apostle appeared to him in a vision, bringing "healing on his wings." Another of his biographers conjectures that the prince of the apostles effected his restoration to health, because he had a special interest in the cure of a man destined by Heaven to maintain the authority of the Holy See against heresy. However this may be, Ignatius assuredly recovered, although a slight deformity remained on his leg, caused by the protrusion of a bone under the knee. Grievously afflicted that the symmetry of his person should be thus spoiled, he determined to have the obnoxious bone cut off, and the operation was performed almost without producing a change of countenance in the hardy soldier. Notwithstanding all his care, however, his right leg always remained somewhat shorter than the left. Restrained from walking, and confined to his bed, he requested, in order to amuse himself, to be furnished with some books of chivalry, the sort of reading which chiefly occupied the attention of people of quality at that time; but instead *Palmerin of England*, or *Amadis of Gaul*, they brought him *The Lives of the Saints*. At first he read them without any other view than that of beguiling the time; but by degrees he began to relish them, and at length became so absorbed in the study of asceticism, that he passed whole days in studying the *Lives of the Saints*, and finally made a resolution to imitate men who had so distinguished themselves by warring against their own flesh and blood. These aspirations were succeeded by his former desire for military glory; but after various mental conflicts, and a great deal of reflection, the charms of pennance at length completely triumphed. For the purpose of gratifying this passion, he determined to go barefoot to the Holy Land, to clothe himself in sackloth, to live upon bread and water, to sleep on the bare ground, and to choose a desert for his abode; but in the mean time, as his leg was not sufficiently well to allow him to carry his wishes into effect, in order in a slight degree to satisfy the longings of his soul, he spent part of the night in weeping for his sins; and one night, prostrating himself before an image of the blessed Virgin, he consecrated himself to the service of her and her Son. Immediately he heard a terrible noise. The house shook, the windows were broken, and a rent made in the wall, which was long after and probably may at this day be seen. These extraordinary signs are not noticed by Maffei; but his less catious brother, Ribadeneira, relates the fact, although he is in some doubt whether it was a sign of the approbations of the Deity, or of the rage of the devils, at seeing their prey ravished from them.

Another night the Virgin appeared to him, holding her Son in her arms; a sight which so replenished him with spiritual unction, that from that time forward his soul became purified, and all images of sensual delight were for ever razed from his mind. He felt himself recreated, and spent all his time in reading, writing, and meditating on performing something extraordinary. At length he sallied forth from Loyola, where he had been conveyed after the siege of Pampeluna, and took the road to Montserrat, a monastry of Benedictines, at that time famous for the devotions of pilgrims, making by the way a vow of perpetual chastity, one of the instruments with which he proposed to arm himself in his contemplated combats. He had not ridden far before he fell in with a Moor, with whom he entered into conversation, and amongst other topics engaged in an argument about the immaculate purity of the blessed Virgin. The Moor agreed, that until the birth of Christ Mary, preserved her virginity, but he maintained that when she became a mother she ceased to be a virgin.—The knight heard this treason against his lady with the greatest horror; and the Moor, perceiving the discussion was tending to a disagreeable point set spurs to his horse and made off. The champion of the honour of the Blessed Virgin was for a while in doubt whether it was required of him to revenge the blasphemies of the Moor; he, however, followed him, until he arrived at a place where the road parted, one branch of it leading to Montserrat, and the other to a village whither the Moor was going; and being mindful of the expedient which errant knights of old frequently adopted to solve a doubt, he very wisely determined to be guided by his horse, and if the animal took the same road as the Moor, to take vengeance on him; if not, then to pursue his way in peace to Montserrat. The horse being of a peaceable disposition, took the road to Montserrat; and having arrived at a village, at the foot of the mountain on which the monastry stands, his rider purchased the equipage of a pilgrim, and proceeding to the monastry, sought out an able spiritual director, and confessed his sins, which he did in so full and ample a manner, and interrupted it with such torrents of tears, that his confession lasted three days. The next step which Ignatius took was to seek out a poor man, to whom, stripping himself to his shirt, he privately gave all his clothes; then, putting on his pilgrim's weeds, he returned to the church of the monastry. Here remembering that it was customary for persons to watch a whole night in their arms, previously to their being knighted, he determined in like manner to keep his vigil before the altar of his Lady; and suspending his sword upon a pillar, in token of his renouncing secular warfare, he continued in prayer the whole night, devoting himself to the Saviour and the blessed Virgin, as their true knight, according to the practice of chivalry.

To be continued.

CURING OF SAGE FOR THE CHINA MARKET.

The Monthly Review, in reviewing Phillips' History of Vegetables, 1823, respecting Sage, states "that the Dutch have been long in the habit of drying sage leaves to resemble tea, for which they collect not only their own, but also great quantities from the south of France. They pack them in cases and take them out to China; for every pound of sage they get in exchange four pounds of tea, the Chinese preferring it to the best of their own tea." If this assertion be correct, and if it was possible that a similar trade could be carried on by the English (considering the greatness of the consumption of foreign tea), the labour that would be caused by it would be extraordinarily great;—the progress of drying and curling could be easily done, and it would employ both young and old in its preparation. Perhaps some of your numerous correspondents will be able to give some further particulars respecting it through your Magazine, and whether it is or has been tried in England. *London Magazine.*

A son of Africa yesterday presented himself to the committee for promoting emigration to Hayti, and inquired the way to that island, having travelled with his pack upon his back from Whitewater, Wayne county, Indiana, by the way of Sandusky, Buffalo, Rochester, and Albany, to this city, a distance of 1450 miles! He was immediately sent on board the Concordia, which will sail for Hayti on Tuesday next, with a full cargo of emigrants.—*N. Y. States.*

SALT. What a revolution has taken place in the trade in this article, within 30 or 40 years. For a long time after the settlement of the western country, a bushel of salt was considered a fair exchange for a good cow. It was brought from Baltimore, or Hagerstown, on horseback. Now it is made in abundance in various places in the west, and a bushel does not cost more than would buy a good quarter of veal. If we had a canal opened we might probably send salt to Hagerstown, and derive advantage from the trade. *Pitts. Gaz.*

Marshall's Spelling Book.

PUBLISHED BY

JACOB B. MOORE,

CONCORD, N. H.

And sold by all the Book-sellers in New-England.

MARSHALL'S SPELLING BOOK,

Adapted to the principles of Walker, the most approved standard of Pronounciation.

☞Price $10 per hundred, $1,50 per dozen, 18 cts. singly, neatly printed, and well bound.

ADVERTISEMENT.

THIS Spelling Book has been published for about four years, during which time it has been very extensively used and approved by the best instructors of youth. The correct system of pronunciation introduced, and the taste displayed in selecting useful and entertaining school lessons, render this one of the very best elementary books now in use. Its conformity to Walker's standard, had it no other advantages, cannot fail to recommend it to general use in our schools, in preference to any other Spelling Book extant.

☞Recommendations in the most expressive terms, have been received, among many others, from the following gentlemen, whose literary character and experience render their testimonials in favour of any work sufficient to entitle it to universal patronage:—

Hon. JOHN MARSHALL, LL. D., Chief Justice of the United States.

Hon. DEWITT CLINTON, LL. D., late Governor of the state of New-York.

Hon. RICHARD SKINNER, LL. D., late Governor of the State of Vermont.

Hon. LEVI WOODBURY, LL. D. late Governor of New-Hampshire.

Rev. WILLIAM ALLEN, D. D. President of Bowdoin College.

Rev. CARLETON CHASE, Rector of Immanuel Church, Bellows-Falls, Vt.—who says:—

"Having formerly been much employed in the business of teaching, and still feeling an interest in the good education of the youth of our country, I beg leave to direct the attention of parents and teachers to a Spelling Book lately published by Elihu F. Marshall. It would be easy, but perhaps idvidious, to point out very important defects in other works of the kind—one of which may be mentioned; none of them within my knowledge are conformable to the received standard of pronounciation and orthography. In all our seminaries of learning, Walker is the acknowledged arbiter in these matters, and it is, in a great degree, the application of Walker's principles, which give merit to the work of Marshall; though I am fully sensible of the benefits to be derived from the simplicity, variety, and useful nature of his reading lessons. It is a misfortune to learn things in childhood, which we must unlearn in manhood; and it is a misfortune which every one has felt, who has attempted to free himself from any habitual error. The child, who has been accustomed to con the columns of Webster, for instance, is surprised and mortified on entering into society to find, that he neither pronounces nor spells his words like other people. He must then inquire for the standard, by which they are guided, and apply himself to the study of elements, when he should be pushing his pursuits into other fields. On these accounts, *I give a decided preference to the Spelling Book of Mr Marshall*, considering it superior to any thing of the kind extant in this part of the country; and I wish it may obtain a general introduction into our schools and families."

Rev. JOHN LAURIS BLAKE, of Boston; who concurs fully in the sentiments advanced by Mr Chase.

Rev. JOSEPH ELLIOT, an experienced instructor of youth in Vermont. He says:—

"The reading lessons in the Assistant, beautifully interspersed among the spellings, are simple, but pure in style, and contain a pleasing variety in verse and prose. The *Abreviations are far better than Mr Webster's.* The Vocabularies at the end are a great addition to the work. In a word, this is, in my opinion, the best book of the kind I have ever seen; I would that it were introduced into every family and school in the State."

Miss EMMA WILLARD, the Preceptress of the Female Academy, at Waterford. Her recommendation is as follows:— *Waterford, March 29, 1820.*

SIR—Whoever is a friend to the human race must regard with interest whatever concerns the formation of the mind and character. Considered in this point of view, a "Spelling Book" is a highly important work; and you have done me much honour to consult me concerning yours. I have carefully examined, and decidedly approve it. I have also compared it with Webster's Spelling Book, and were I a teacher of children, I should prefer it to that justly celebrated work; as in my opinion it is better calculated to facilitate the labour of teaching children to read,

Yours with respect and esteem,

E. F. Marshall. EMMA WILLARD.

Rev. PHINEAS COOKE, Pastor of the Congregational Church in Acworth, N. H.

Rev. LELAND HOWARD, of Windsor, Vermont.—who says:—

"I have with considerable attention examined the Spelling Book compiled by Mr Marshall which you sent me, and without hesitation, say, that, in my opinion, it is far the best book of the kind I ever saw, much before Webster's. I most sincerely wish it an extensive circulation. I doubt not that 'the more it is examined the better it will be liked by every scholar and christian."

Rev. GEORGE LEONARD, of Windsor, Vt.

The students of the Senior Class in Columbia College, N. Y.

And numerous Instructors of Youth, who have had any opportunity to introduce the work into their Schools

Nov. 5.

GENEVA CATECHISM.

COMPLETE SETS of the Geneva Catechism may be obtained at the Counting Room of the Christian Register, in any quantities.

Boston:—Printed by Thomas G. Wells.

CH

VOL. III.

ANNIVERSARY DISSERTATION

The following Dissertation was delivered anniversary meeting of a society of under- in Harvard University, composed chiefly of y of liberal views, who are religiously disp who meet at stated times for religious imp Through the instrumentality of a friend of t we have obtained a copy with the privilege such use of it as we may deem expedient. ness, directness, and good sense, and espe remarkably *practical* character entitle it to must render it highly useful to all who per

Obligation corresponds with privileg much is given both reason and script us that much should be required. T friends, much has been given. But forget that for that much we are in indebted to society, which expects m has a right to expect much, at our ha turn. Let us not suppose that this de cancelled by any thing short of the ertions of a whole life spent in useful us not for a moment harbour the mis tion that we are at liberty to follow ou clinations, pursue our own interests, o pleasures, regardless of the good of s

The dictates of reason then, and nitions of conscience, both call on stand here at the close, as it were, of demieal course, and just about to lau into active life, to inquire how we promote the true interests of society. quiry, however, should not go alone; ask in connexion, what are the wan ety?

The objects of this association, a casion of the present meeting, dire waive the consideration of the politi erary, and speak only of the religiou the community. In obedience to this I have selected as the subject of thi sary dissertation, "The best means o ing pure and rational Christianity a yeomanry of our country." (By pur tional Christianity, however, let me do not mean the peculiar doctrines o ular class of christians; for a discussio at this time, would be peculiarly im one in my station: No,—I mean of principle, and propriety of conduc then, if we would promote the spre and rational Christianity among the of our country, we must direct our a the improvement, in this respect, o mon town schools. For how highly may value our sanctuary privileges, religious character, it must be adm the foundation of correct religious for the most part laid in early impr impressions received in the years and childhood, from the parent or t kind word, a look, or a kiss of appro the parent has frequently made the he is. An influence of the same k less in degree, is exercised by the t

To him, next to the parent, does for approbation or censure, and ofte probation or censure may much of ter in after life be traced. In son the influence of the teacher is e than that of the parent. Is it not t ant that the influence of these teac is to be so powerful, should be f virtue and religion?

In this part of our country the g the population depend on the c schools for their education; a pri great—a privilege however which improved to the best advantage. T weeks in the winter and sixteen the summer, is full little time eno to acquire such an education and fi ples as are to fit the man for u regulate his conduct in after life. ers of these schools then should be selves possessed of correct princip guished for propriety of conduct; too who are desirous of promoting of correct principles and aiding i tion of propriety of conduct in oth a sufficient recommendation that t ified to instruct in the common br ucation. They should be persons and hearts are imbued with the religion; whose every word and tion proceed from principle; for word and look and action are carre by their pupils and are exercising upon the characters of the rising Many of us can recollect perhaps, a season we have felt our drea swearing diminished, our respect bath and the institutions of socia sened, and our reverence for th tures weakened by beholding our to whom we looked for example struction taking the name of God gressing the command of his M laws of the land by breaking treating the contents of the sacre contempt. These school-maste be persons who fully realize the of their stations—who feel that th ing for themselves alone; perso terest themselves in the moral welfare of their pupils—who wil impress upon their young minds respecting the true character o